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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

EMILY PARKER IN PEN SKETCHES OF REFUGE IN SPAIN

S. Emily Parker, former Secretary of the Young Friends Board, Richmond, Indiana, is now a member of the Quaker relief unit in southeastern Spain.

Durruti is a refugio. It was a convent. Once the "holy" ones who lived here spent their days singing glories and telling their beads. Now refugees from Madrid, Malaga, Granada and Cordoba, driven from their homes by violence, try to make this place be "home." I saw a mother and an eight-day-old babe lying in a refuge where once had been sung the Magnificat! The "House of God" has at last become a refuge! Why did it need a war to bring this transformation? Once this place was a home for "religion" where came those who desired to withdraw from the world, and in actuality from reality. Now it teems with all too grim evidences of reality. Let me tell of some of the things which I saw.

First I should like to say that the thing which continually surprised me as I went about through Durruti was the way in which many of the people had tried to settle down and make a real home of the spot they had in the refuge. It is amazing what human beings can stand and here I found many who were not simply waiting but who had tried to resume something of their normal life—if indeed it is possible to resume life of any kind when one has lost home, family and everything that is dear and is left with only haunting memories of being driven from homes by fire rained down from the sky. This refugio was remarkable in this respect. I think it is perhaps due as much to the type of people as to the set up of the refugio. I have seen many refuges where I had the feeling that the people were huddled in waiting much as they had been when first they came and that nothing could help them adjust to the new and hard life.

In one room a lady was sewing by her window. It might have been any place. She welcomed us with the utmost grace. Pictures were on the wall and everything was neatly arranged. I could not help but smile and yet there was pathos in it too for there on the wall in this place representative of such collective tragedy was a picture of two of the most popular comedians—Laurel and Hardy. How thin a thread divides comedy and tragedy! In another room I met a couple from Madrid. Over the door hung a horseshoe! And yet they had much that might be called lucky for they had each other and I have met many who have not the slightest idea where the rest of their family might be. I fixed up some clothes the other day for two little children who had been in our Murcia hospital and whose parents had come to take them "home" to a refuge and they told me they had a third child five years old but that it got lost on the other side. Another little boy about ten who has been in the hospital was waiting with his family on a camion to leave a place, just as the other side was entering. They were delayed for such a long time the mother went back to fix something for the little children. While she was gone the camion moved on. Where is she now? Who knows?

In one of the narrow, dark corners I saw an old blind woman trying to help a crippled child down the way. In another room I saw an old lady in her nineties rocking a baby one year old.

In one of the rooms where men and boys stayed, a room way up in the top, I found a young boy of about fourteen teaching an older man arithmetic. Tomorrow I am going to find this lad to give him some paper and pencil. He had only his arithmetic book. Paper is not to be had. As I turned from seeing this lad from Malaga, trying his best not to get too far behind, my gaze was attracted by a little window. Just outside, toppling but not quite knocked off, was a cross. I remembered our song—

We would be building temples still
undone
O'er Crumbling Walls Their Crosses
Scarcely Lift
Waiting till love can raise the broken
stone
And hearts creative bridge the
human rift.

As I went down the narrow stairs many thoughts crowded my mind. I was so absorbed I did not at first see a little fellow about seven whom I later recognized as one who had just gone home from our hospital. He was going through a suitcase I had given him the day before. The outside of this suitcase bore two shields which read: "FRIENDSHIP AND GOODWILL OUR SURE DEFENCE!"

S. EMILY PARKER.

INTERESTING LETTER FROM OUR GENEVA STUDENT HOSTEL

The following are excerpts from a report just received from Carl Q. Christol, Jr., the present holder of the Mary Campbell Memorial Fellowship. Carl Christol is studying in Geneva and living at the Quaker Hostel there. He is preparing his thesis for the Ph.D. degree at Harvard University in International Relations.

"I am living at the Quaker Student Hostel, which I consider the best student residence in Geneva. First, its physical location is unexcelled—in the Palais Wilson, the former seat of the League of Nations, and it lies facing Lake Geneva. From my room I have an unobstructed view of the lake and of the Alps in the background.

"Second, the type of student found in the Hostel is well above the average. Third, the cost is not excessive, though Switzerland is an expensive country in which to live; for example, students can live almost half again as cheaply in Paris.

"Although I may be prejudiced, I am convinced that Geneva is the focal point of present-day international affairs and policies, and as such is the best place available to make an intensive and fair appraisal of current events. The reason for this is perfectly simple. Geneva is the headquarters for public and private international organizations of all kinds, creeds, and colors.

"The League of Nations in all of its different aspects — Assembly, Council, special committees, Secretariat, and Library— provides the ambitious student with a plenitude of facts and colorful personages. I think that among the experiences that I shall most cherish from my experiences in Geneva was the opportunity to attend the meetings of the Eighteenth Assembly of the League of Nations . . . This was a never-to-be-forgotten spectacle. The principles upon which the League was founded are far from being dead.

"The International Labor Office provides the student with many facilities for study should he be interested in the work of this organization. Numerous other international organizations are only too happy to provide students with information and material that they have at their disposal.

"It should be stressed that the officials and people working for these organizations are deeply interested in American students. Their kindness and assistance to me have been invaluable.

"With a faculty almost equally diversified in nationality, it is transparently easy to come to know not only European points of view, but more especially, the points of view held by particular persons of many European nationalities. Teachers and students are equally friendly, and the former as well as the latter go out of their way to make one feel comfortable and to render assistance and advice."

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WALTER C. WOODWARD
Editor

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EDITORIAL

Out of a Ministry and Oversight Meeting Window

ON the afternoon of Palm Sunday we sat in our local meeting of Ministry and Oversight in the West Richmond meetinghouse. Most of the time was spent in considering how to get non-attending adult members to come to meeting—a worthy enough topic, certainly.

Sitting facing a window, we watched a small boy just outside playing on a rock pile. Participating in the discussion inside, we gave him but desultory attention but rather idly wondered why, on a lovely spring afternoon, the youngster couldn't find anything more diverting to do than lifting rocks and throwing them down again. Presently we came to with something of a start. Right before our unseeing eyes, the rocks had taken the form of a rude fortress, through the wall of which was thrust an old piece of sewer pipe in the semblance of a cannon. Happily, it was trained in the opposite direction, away from our Meeting on Ministry and Oversight!

From the extended session of Ministry and Oversight, we went directly into our quiet vesper meeting. (Thus may one dissipate religiously on a nice Sunday afternoon.) As no spoken words broke in upon reflection on this particular day, we had good opportunity to meditate upon the implications of what we had just observed—the small boy and his play-armaments just outside a Friends meeting window.

We like to refer to our meeting as "The Friendly Corner." That's what *we* call it! All our meetings should be friendly. Some of them find it easier to be so with a small "f" than with a big. We also like to think of West Richmond as a community meeting, serving the spiritual needs of our neighborhood—others as well as Friends. Can we do this in a distinctly Friendly way? *Are* we doing it? What story would another war tell? Such questions are not peculiar to our own meeting.

Our meeting of Ministry and Oversight was unware of what was going on outside its window. Are our meetings generally aware of the little fortresses of wrongdoing that so easily spring up about them? Of places of iniquity in these "wide open" days where our young people are tempted and endangered? Of abuses in our civic and political life? Of certain forms of injustice to the poor and the disadvantaged? Do we actually know what is going on about us? Or, knowing, do we feel that these are temporal matters with which our meetings are not particularly concerned? Or, though recognizing the undesirable developments about us, do we confess our inability to impress effectively our spiritual ideals upon the community life? Should this be a heavy concern upon our Ministry and Oversight bodies?

Another trend of meditation: are our meetings and their activities focused primarily upon the crystallized lives of adults or upon the plastic personalities of youth? Certainly we should not give less attention to adults, even non-attending, uninterested ones, but more attention to the youngsters who are waging mimic war outside our windows.

It was a lovely Sunday afternoon on that Palm Sunday, and it was a good meeting of Ministry and Oversight; but the sight of that lad and his little arsenal, contrived under the very eyes of our meetinghouse on "The Friendly Corner," lingers to trouble us.

When Isolationism Becomes a Sin

IN the face of foreign wars and sensational aggression by dictators, there is much beating of the air between so-called "isolationists" on the one hand and "cooperationists" on the other; between those who would keep this country as entirely aloof from all foreign entanglements as possible, and those who would have the United States cooperate with other democratic countries in checking the trend toward dictatorship. Behind the barrage of this political discussion are to be found some significant facts regarding the American people themselves that have received too little attention.

These facts have to do with the almost total lack of public response to the urgent calls to help relieve the desperate need of the victims of war and aggression. This feeble response is all the more surprising since Americans have a fairly well deserved reputation for generosity when appealed to in the face of such emergency needs. Never, certainly, has human need been more dramatic and urgent than now. In China, in which death and destruction are simply appalling, the

poignant cry of a stricken people calls agonizingly for help. In reply, we rail against Japan, the aggressor—and do nothing to aid the innocent victims; so nearly nothing that the Red Cross and other appeals have sagged down almost hopelessly. We inveigh loudly and with righteous indignation against Nazi persecution in Germany, and now in Austria—but the calls to succor the refugees fall on deaf ears. We leave it to the Jews to care for their own, ignoring the fact that there are thousands upon thousands of Christian victims in Germany as well as Jewish.

Conditions in strife-torn Spain beggar description. This situation comes very close home to us Friends since we have assumed responsibility for relief of children in that country. Ours should be the double incentive of relieving actual suffering, in the first place, and in the second place, of demonstrating our fundamental peace position by doing it on a non-partisan basis. Yet our response has been pitifully meager. It is rather disconcerting to read in Janet Whitney's "Elizabeth Fry" how Quakers were regarded in England along about the beginning of the nineteenth century. The London mob, attributing rising food prices to greed, "would pelt merchants and brokers in the streets. But when they found a man in a Quaker coat they would roll him in the mud. Such was the reputation of Quakers for being selfish, close-fisted, and hard." Friends have a much better reputation today. How far are we justifying it?

Regardless of what position the American people take on the political aspects of the world situation, they ought to be as one people in responding to the call of humanity in distress. If we would cooperate politically, we can certainly do no less than begin with this practical demonstration of cooperation. If we would isolate this country politically, all the more obligated are we to be quick and generous in relief and thus belie the charge of selfishness levelled against us.

Why are the springs of American generosity failing in the presence of such dire need in the world? Several answers come readily to the minds of all but those answers are inadequate. They explain but partly. When we consider the hundreds of millions spent annually by Americans for pleasure and non-essentials, we know they could help adequately if they cared to do so. It is positively immoral to relieve our feelings by emotional vaporings against the cruelties of war and dictatorship and then "pass by on the other side" on our pleasant way to Jericho. This drying up of the springs of American helpfulness suggests a change in our national character that is ominous. Isolationism from the world's suffering is sin.

Forsaking All Others

By Cecil E. Hinshaw

This paper has its origin in the work of the Department of Christian Home Life of the Board of Christian Education of the Five Years Meeting, and in a growing personal concern as to the prevailing attitude toward marriage in our country. Its publication on the eve of the period in which the place and importance of Christian home life are stressed, would seem to be particularly timely.

A RECENT survey in Denver, Colorado, revealed the fact that half as many applications are made for divorces as are made for marriage licenses. Probably Denver is not greatly different from other cities throughout our nation. It is hardly necessary to argue the point that the institution of marriage is being shaken to its foundations by current trends. There are many people who openly and avowedly would do away with it, and there are many more who are in doubt as to the value and permanence of marriage as an institution.

Friends have had an admirable record as to divorces and marriages. The homes of Friends have been the strength of the Society. Yet many of us are forced to admit now that this strength is being weakened. Divorces do occur more frequently. Marriages are no longer carried through in the careful, conservative manner of our fathers. While we have a rather low divorce rate, we are being made to realize that the problem is with us as well as with others.

It is not in accord with the democratic principles of Friends to attempt to solve the problem by the too simple method of casting out those who use the method of divorce. It is impossible for us to lay down rigid rules that will govern all—Friends simply do not work in that manner. It is for us, along with other groups of concerned religious people, to take the longer and harder road of building the foundations of the home so wisely that we can insure that husbands and wives will *want* to live together.

Through the Department of Christian Home Life we are addressing ourselves to this task. Other Christian groups are also organizing for study in an intelligent manner. Together we are seeking to know the conditions and causes that produce unsuccessful marriages and homes. This is encouraging because it is evidence that the vast resources of the Church are being focused on the building of better homes.

There is, though, the danger that we assume that the problem will be solved by the machinery we set up, or even that the problem will be solved by an educational approach entirely. It is possible for a young couple to be well mated, to understand what marriage means physically and socially, to have adequate financial basis for their home, and to be closely associated with a church, and yet to fail in their marriage. There is one factor which above all else is essential in marriage. Without it, any marriage will fail. With it, any average marriage can succeed. To mention it is a platitude; it is as old as religion itself; yet modern psychology has underlined in red pencil its significance for satisfactory and creative human relationships, whether in marriage or in any place where men rub shoulders with each other. That factor is unselfishness. It has been called love by St. Paul in the thirteenth chapter of First Corinthians, which will remain for all time a beautiful picture of what love means in human relations. Jesus recognized the necessity of unselfishness in all human enterprises when he said:

"For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

It is rather interesting to note that H. C. Link in his widely read and discussed book, "The Return to Religion," frankly and readily admits that the emphasis of modern psychology on the necessity of an extrovert, or outgoing, attitude toward life is simply a return to the philosophy of Jesus as suggested in the above quotation. Link's thesis is that happiness comes as a result of an unselfish giving of one's energies and sympathies to persons and causes, the purpose of the sharing of life being in no way the direct advancement of the giver's happiness. It is just another way of saying that those who seek for happiness miss it, and those who help others to be happy find happiness themselves. It is this objective attitude that psychology terms "extroversion." In religious terminology we call it unselfishness.

The courtship relation is always predominantly a period of extrovert activity and interest on the part of each participant. The man is considering how to *win* the girl and to do this he considers her tastes, desires and wishes. The girl, on the other hand, is also trying to please the man. By her dress and appearance, conversation and activity, she attempts to please him. The result, is a time of high happiness for both. We take for granted that the courtship attitude cannot carry over into marriage. Of course it is true that the newness of it cannot last indefinitely, but to assume that the attitude must change with marriage is to lay the foundation for the failure of the marriage.

Whenever a specific marriage failure is investigated, we invariably find too much self-centered thinking and acting on the part of one or both of those involved. Conversely, we find too little of the extrovert attitude—too little of true unselfishness. This may be expressed in many ways. It may be that the husband demands that his wife center her activities in making him comfortable, in sharing his interests, in doing the things that he does—in short, that she adjust her whole mode of life to his. Or a wife, centering her life around the activities that go on within the home, may narrow her interests so that she fails to share in the wider world of her husband. His interests do not awaken a response in her. She may even demand that he give more of his time and attention to her. The logical outcome is jealousy on her part of whatever takes him away from the home and her. What is happening is that everything is translated into what it will contribute to her and what does not do so she will regard with suspicion. Few husbands can bear up under such an attitude when it becomes constant, and the widening gap eventually becomes a great gulf between them. Or, in another type of marriage trouble, the husband may enter the relationship with the belief that it primarily means for him the satisfaction of his physical desires. If this be true, it means that his measurement of his wife's attitudes and actions will be the satisfaction that it gives to him. Selfish, self-centered attitudes like these spell but one result. The flower of love cannot but wither and die.

The danger of so much of the romantic atmosphere given to us by novels, short stories, the radio and movies is that romance is approached from this self-centered attitude. Too often the assumption is that the test of romance is what it means to me. Implied in much of it is the thought that happy marriage depends upon finding the one person in all the world with whom I can be happy. If I fail to find this happiness, if the marriage relationship produces friction instead of harmony, the fault is with the original choice of a mate, and the proper procedure is to "try, try again"—with another wife, of course!

In considering the positive, constructive side of our problem, Regina Westcott Wieman's definition of the family is stimulating. She says: "The family adjusted to its functions is that relationship of husband, wife and children, which tend to promote the greatest mutual appreciation, expression, reinforcement, and generation of personality."* She believes that this is really a description of love at work, the primary fact of love being the "disposition of acute sensitivity and responsiveness toward another person." Here our lines of thought converge. This "disposition" is but another way of expressing the thesis of this paper. Simplified, it means the desire to share with another individual according to his needs rather than according to my wishes. And again, this is the essence of the extrovert attitude, which psychologists tell us is essential to happiness. The key to a successful and happy marriage, then, is an absolute unselfishness that expresses itself in living for others rather than for oneself.

So powerful is this fundamental motivation that it can transform unhappy marriages into creative companionships. A large proportion of the wrecked marriages of today could be saved if this attitude of unselfishness could be injected into the situation. Many times those who part say, "We have nothing in common." It is conceivable, of course, for two people not to have much in common, but we need also to recognize that the common interests and shared life of a happily married couple are a growth and development that results from the "mutual apprecciation, expression, reinforcement, and generation of personality" of which Mrs. Wieman speaks. Such common interests are not to be found before marriage or at the time of marriage. So different are individuals that we can not possibly find one who shares all our wishes, interests and attitudes. This mutuality of interests must be created. We are not disparaging wise choices for marriage at all, but we are insisting that with anything like a satisfactory basis, two individuals can develop these common interests.

As a matter of fact, a large proportion of the joy to be derived from married life comes in the exploration of personality, the creating of common interests, the sharing of life's deepest and most significant meanings with each other. Those individuals who are sensitive to the finer things of life take joy in this creative aspect of marriage. Under the influence of such a companionship, personalities grow, expand and bloom in a most marvelous way. It is in this sense that companions in marriage "become one." It is friendship in its highest expression. It is the exquisitely beautiful flower of love that blooms never to die in such a relationship. Truly the higher meanings of love are to be comprehended only in an atmosphere of unselfishness.

All of us have known couples who have achieved this creative interdependency and we have observed that it continues to grow in beauty through the years, becoming a fine halo. Such a marriage brings a happiness beyond price—a happiness that is the result of each bringing to the marriage relationship a lasting desire to give to the other without stint or price.

Not only does this principle hold true between husband and wife—it applies just as well in the relationships involving children. Few of us realize the unlimited possibilities that are ours in family life. Here we are unrestricted by the competitiveness that dominates our whole social pattern. We are free to give to each other—to share our interests, our joys and our sorrows with one another.

*Wieman, Regina Westcott, "The Modern Family and the Church," page 129; Harper Brothers, New York, 1937.

In this shared, creative, stimulating atmosphere, children can and do develop character and personality that is truly Christ-like. The growing, formative life of the child is peculiarly responsive to such an environment.

Christ's principle of unselfishness—spending one's life for others without thought of self—is applicable to all areas of life, but nowhere is it more immediately applicable and more productive of rich results in happiness than in the marriage and home relationships. If we are truly concerned from the religious standpoint about the future of the home, we shall do well to remember that fundamental to all that we can do in building our own homes better and in aiding in the establishment of homes of others is this basic approach to life, this extrovert attitude which we have characterized as unselfishness and love, and which finds expression in those key words of the gospels:

> "For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

Denver, Colorado.

This Stupid System!

By Jesse H. Holmes

Some months ago, in our issue for August 19, 1937, we published an extended article, "Blaming it onto the Economic System," by Earle M. Winslow, who ably defended our present order. Now, in the interest of a free discussion, we publish this paper, submitted by Jesse Holmes, widely known Friend and educator, in which that order is sharply criticised.

PERHAPS the problem of unemployment may be simplified a bit if we remind ourselves of the foundation purpose of industry; for, strange as it may seem, industry—that is, work—is not an end in itself but only a means to an end. Its sole purpose and its sole value is that of getting for us the things we want. If it does that it is a success; if it fails to do that it is of no use and should be abolished. All talk of "work for work's sake" is just nonsense and should be recognized as nonsense. We work for the product of our labor—for what we get out of it—and for nothing else. The less we have to work for it—always provided that we actually get it—the better; otherwise, inefficiency is better than efficiency and all invention and all improved methods should be stopped. Of course, "what we get out of it" may include exercise, development of skill—anything, indeed, that we want.

We are supposed to have a country dedicated to equality and freedom. But equality is only possible for those who are secure in free access to the sources of wealth; necessarily men are slaves to any who have power to deny them such access. Freedom must have like conditions: no one is free who must go about hat in hand, begging permission to earn a living for himself and family. "Access to the sources of wealth" does not mean a vague and abstract legal "right," but the actual opportunity, not subject to any man's denial, to go to work somewhere on land, machinery, or other means of production, and to enjoy the products.

Under the conditions which have developed in our country within the last half century, the owners of the soil, the factories, the capital, can and do deny this opportunity to millions. Few of us have escaped the pitiful spectacle of fellow-men cringing before us at our door steps, begging us to buy shoe strings, tooth brushes, pins and needles, and shrinking in fear of refusal. A fine young man of whom any parent might be proud becomes actually servile in his attempt to make a sale, urging not his wares, but the need of himself and family; a self-respecting elderly man who has been used to independence and a competence, has a kind of hurt, unbelieving attitude toword his helplessness; strong, able men gruffly attempt to face down the situation with an air of bravado through which a kind of lost despair is evident; thousands of young men and women who have spent years in preparing themselves for service, resentfully face a world that doesn't want them. What wonder that many of them declare war on a society that rejects them, and turn to crime? What wonder at the increasing roll of suicides and insane?

If in reality there were not enough to go around we might deplore such conditions and accept them. but we face no such distressing situation. On the contrary those whom we have made wealthy for allowing us the use of our earth, to which governments have given them paper titles, are obliged to use all sorts of expedients to keep the things we need from becoming so abundant that there is no profit in producing them. "Every producer everywhere dreads a glut in his market . . . abundance has become the new economic devil of the machine age." (Report of Commission 3, Friends World Conference.) We are in the ridiculous position—ridiculous if it were not so tragic—that those who have been given all sorts of special privileges because they are supposed to be of great use to humanity, use these opportunities to block the way of humanity to that happiness which gives worth to living. There could be no deeper treason to mankind than the maintenance of the profit motive to the exclusion of the service motive from which it originally was born. For with the service motive in control and with an organization of production for the general good, we have already reached a stage in industry in which the "good life" is quite possible for all.

At our highest point of production, with fifteen per cent of our equipment unused, and with much of the rest inefficiently used, we reached in this country an average income of over three thousand dollars per family, which is well above the comfort standard. But a third of our population live below the decency standard, two thirds below the comfort standard, and a still larger proportion is anxious, uncertain, and insecure. In contrast, a few days ago a man and his retinue set out on his private yacht for his European palace, leaving his various American palaces vacant except for guards and servants. His wealth was acquired a generation ago by various secret criminal operations which ruined thousands and made various necessities of our daily lives expensive and difficult of access. He and his heirs probably had much to do with involving us in the great war, and certainly had much to do with the present mess of our finances. No one can point to any service he has done to mankind or to his country.

A certain financier recently retired with an income equal to a hundred times that of a hard-working farmer, or miner, or steel-worker. A type of his kind of service as stated by himself before a Senate committee, included the forcing, through the various banks he was able to

control, the sale of a hundred million dollars worth (?) of dubious bonds at a profit of millions to his firm and an immense loss to millions of small investors who trusted him. He said he was sorry for his "mistake in judgment." Two centuries or more ago a trader took up a tract of land on Manhattan Island, paying for it an insignificant sum; a half a dozen generations of his descendants have lived in idle luxury because of this, and still the "right" passes on to generations yet to come.

Remember that these great, unearned incomes do not consist of actual stored money or other valuables; but only of paper titles for the legal appropriation of wealth produced by others; and so the "right" to tap the tills—to pick at the pockets—of thousands, makes an American aristocracy. That great sums from wealthy folk have been given for public purposes shows only that some men are better than the system under which they live.

The absurdity of heavily rewarding those who hinder our progress by "owning" the sources of wealth is paralleled by the absurdity of allowing the ingenuity of our men of genius, who enable us to control the blind forces of nature, to injure instead of helping us. Our statisticians tell us that we have available in the United States about three hundred man power in machines for each flesh and blood man at work; that is about fifteen billion manpower, or say seven to the acre for our two billion acres. It would seem that we should be able to produce enough for our needs, and so we could if we used our intelligence to that end. But we waste from half to nine-tenths of it and the fraction which we inefficiently use leaves us in general poverty, insecurity, and unhappiness.

Shall we accept as final this stupid system? I propose that all men are created equal in the sense that all have the right to be placed in our complex society according to their abilities, conditions and needs: the baby in the cradle, the children at school or at play, the well and strong at appropriate work, the sick and aged in comfort and under care. Yet under our present industrial system it is imposible for them to find their places of maximum service, or even to place themselves at all. I submit that all have the moral right to health, comfort, security, with reasonable leisure. An industrial system, together with the laws that support it, which fails to provide these things is a failure and should be mended or ended.

I ask, can we in honesty and sincerity face the actual situation, and not see that equality has become a myth and freedom impossible in a world where the vast majority of men must get permission of other men before they may earn a living? A relatively small number of our population has ownership and a vastly smaller number has control, of all the sources of wealth, all the ways of making a living; there is no compulsion on them to let anyone earn a living and many millions are denied that privilege. Why do we who are comfortable, or fairly so, deny and twist and pretend? Shall we who claim to believe in the common fatherhood of God and in universal brotherhood, assent to a system which gives the power of life and death over millions to a small group of irresponsible men who have in one way or another acquired paper titles to the coal and oil, to the iron and copper, to the gold and silver, to the fertility and bounty which the Lord has hidden in the hills? Are these paper titles more than the lives, the interests, the happiness of our fellow-men? If they are more important it is wholesome to face the truth and say it without equivocation; but let us have sufficient shreds of decency not to pretend that maintaining such a system has anything to do with Christianity.

Media, Pa.

A Christian Looks at His Country

By George R. Hutchinson

ANYONE acquainted with astronomy knows a few definite facts about the sun. He knows, for instance, that it is approximately ninety-three million miles away; that its diameter is roughly four times the distance from the earth to the moon; that most of the solid materials of the earth may also be found in the sun. But most interesting of all are the sun spots: immense dark areas they are—gigantic black craters into which astronomers say a hundred earths the size of ours could fall at the same time. And yet, in spite of these dark splotches that I have called sun spots, that heavenly body continues to give us light and heat and life itself.

My thought, then, is to train an imaginary telescope on the great economic and social problems of the United States. Those black areas in our social structure, I shall call sun spots, and I shall examine them one by one.

First, let us look at the debt situation. The States of this country are in the red in round numbers to the extent of two billion dollars; municipalities' deficits total twelve billion, and the federal government at Washington has a debt of thirty-six billion, making a grand total of fifty billion dollars, or fifty dollars for every minute of the time since the birth of Christ. Add to this picture, you and me, our personal debts—your and mine. Thousands of people riding over thousands of miles of unpaid-for roads in cars bought on credit, charging the gas. This, in brief, is a portrayal of one of America's sun spots.

Next, let us look at the conservation question. We of America have inherited the richest nation on the earth, the financial bulwark of the world. Let's see how we have treated this endowment. Millions of dollars worth of forests have been destroyed—destroyed by carelessly lighted fires, and by the ruthless swing of the lumberman's axe. Experts agree that in about forty years, our petroleum fields will be used up, and that we will have to look to other sources for our oil products. Farmers' desire for money has torn apart our once fertile plains and has turned them into desert. Thus America, like the Prodigal Son, has wasted her substance in riotous living.

May we turn to another of the darker areas in our national life. I refer to the problem of religion. Only fifty-five million of our people are members of our various churches. This leaves about seventy million non-members. While twenty-five thousand churches have been closed by Russia's Communist government, the same number of American churches have died for lack of interest.

And so we might go on. Twelve thousand murders in the United States last year! One divorce out of every six marriages in this fair land of ours! Our country literally preserved in alcohol! Forty thousand slaughtered recklessly on our highways last year! The din of marching soldiers in our ears!

These dark areas in our national life, you'll remember I called sun spots. I did that with a purpose. Because after all, that chariot that Apollo drives through the sky each day lights our lives and gives us life. In spite of its darker areas, "Old Sol" functions gloriously. And so may it be with the sun spots of our national life. May they be but the birth pains of a new era. May we realize that beauty may emanate from struggle. Character may be built on pain. Clouds must give way to sunshine. So may these national problems that I have called sun spots be swallowed up in tomorrow's glorious sunrise.

South Portland, Maine.

As Viewed by a Commentator

By William H. McMasters

YESTERDAY I received a communication from Ridgefield, Connecticut. My talks on the liquor question probably brought me this particular letter. It is a copyrighted bit of whimsey, entitled, "The House that Volstead Built," and is written by B. Ogden Chisholm, who was evidently using his talents as a satirist to defeat the efforts of the Volstead Law while it tried to get the Eighteenth Amendment a respectable hearing before the American people.

Mr. Chisholm thinks that I was wrong and am still wrong about the Eighteenth Amendment. So he asks me to look over his effort, written after the style of the Mother Goose jingle, "The House that Jack Built." It starts with the line, "This is the House that Volstead Built." I will not read the whole build-up. But I will jump right along to this bit of satire: "This is a law, which should be barred, sneaked in by Reformers, who ought to be tarred, for making the times decidedly hard, borne by a nation repeatedly scarred, milked by the bootlegger, still on his guard, who furnished the booze, hidden away, filched by the grafter, found in the House that Volstead Built." Now I do not intend to find fault with the construction, or the meter. The author ought to be given a sentence in the local high school of at least three years, for such terrible metrical effort, but as there is no statute in Connecticut covering breaking the laws of grammar or rhetoric, I will let that pass. I will merely look into his conclusions.

He says that this is a law that was sneaked in by reformers. Hardly sneaked in. The advocates of national prohibition were on the job for more than fifty years, actively and persistently, before the law was finally accepted. It had to receive two-thirds vote of the Congress of the United States, and had finally to be accepted by three-fourths of all the States before it was adopted. That is hardly "sneaking" up on anybody.

Just why the reformers ought to be tarred, I have yet to see. Mr. Chisholm evidently was rather stirred up about it, when he indicted his jingle. According to him they should be tarred because they had made the times decidedly hard. I wonder if he really thought that. The Eighteenth Amendment was passed on January 29, 1919. From that day until 1929, if Mr. Chisholm will take the trouble to look up the records, we were not having hard times. If so, my memory is sadly at fault.

On April 12, Radio Commentator William H. McMasters made a talk on his regular broadcast over WORL, Boston, that so impressed our friend and reader, Arthur W. Hawkes, of Worcester, that he asked Mr. McMasters for a copy of the talk and for permission to have it reproduced in whole or in part in "The American Friend." That permission was graciously granted, with this result.

The real facts of the case are that never in all the history of the human race did any nation enjoy so much of material prosperity. Hard times? Surely Mr. Chisholm did not actually mean that. He must have been thinking of last year, or maybe this year, because I am willing to admit that things are not exactly as they ought to be right now. I might agree with him that he had bootleggers, grafters, and a new type of criminal know as the racketeer, under the Eighteenth Amendment. But as to that phase of it, I must waive any responsibility. There was nothing in the law that demanded it. It was due to men like Mr. Chisholm and those who wished to see the law violated, that we had the bootlegger. He had to have customers, Mr. Chisholm can hardly blame that particular type of criminal on me because I never bought a drop of liquor before, during or since the Amendment.

Like all of those who crucified the Volstead Act and the Amendment, Mr. Chisholm seems to take delight in their failure. First, they destroy the law and then they childishly point to its failure, and say, "See, it was no good and never could be any good." His last verse, which carries out the same general build-up, starts off with this bit of misinformation: Alas, the poor public with taxes is jarred." He want us to believe, or he did when he issued his bit of bad verse, that under the Eighteenth Amendment, the public was burdened with taxes. How silly all of the attacks on the Eighteenth Amendment really seem when we analyze them with the actual facts behind us! Taxes? That is a sad laugh to those of us who are sober enough to do some plain and clear thinking. The Eighteenth Amendment was repealed on December 5, 1933, four and one-third years ago. Surely in that time we ought to be getting the benefit of it, in reduced taxes, reduced crime, the abolition of bootleggers, the increased morale of our boys and girls. But evidently something has happened to the plans of the repealers.

The difference between the repeal Amendment, known as number Twenty-one, and the Eighteenth, is this: everybody is trying to make the Twenty-first Amendment work out. Nobody wants it to fail, there is no organized propaganda running against it. It is a repeal law, not a positive law. By that I mean that nobody can be accused of violating the Twenty-first Amendment unless he does so by keeping sober or refusing to use liquor. Even criticising the repeal is not the same kind of propaganda that the Eighteenth Amendment had to stand up against for fourteen years. So, in fairness, we ought to be getting the full benefits of the repeal by this time, if there are to be any.

Mr. Chisholm says that under the Eighteenth Amendment we were jarred with taxes. That would imply that if the Amendment were repealed then the taxes would be lightened. So, last evening, to see just how much reliance could be placed in an advocate of repeal, I glanced over the papers to find out the situation. And I learned, not a surprise, by any means, but learned anew, you might say, that the President gives his official ok to a new relief program that calls for one and a half billion dollars. Fifty millions more for the CCC. There is to be a juggling of the sterile gold bullion of the United States to the extent of a billion and a half. We are to print a billion and a half of money, against gold that is neither one thing or the other in the Treasury bookkeeping system. By this specious evasion we shall have a billion and a half of government credit that does not go into the debt structure. And on top of all this terrible drain on the wealth of the Nation to meet conditions due to something that cannot possibly be traced to the Eighteenth Amendment, we are going right along with a navy and army program that will cost seven billions and a half more. That is the national taxing story.

When we get back to local difficulties, we find that the State budget is the largest in the history of Massachusetts.

IN REVERSE

"You should look before you leap,"
Reads the warning in the book;
But as autos by you sweep,
Better leap before you look.

ALBERT W. MACY.

Pasadena, California.

The city of Boston is to have the highest tax rate on record. Practically every city and town in Massachusetts is going to advance its tax rate.

Now please do not have me give you the impression that this high tax rate and the mounting debts of the country, and every political unit in it is due entirely to the fact that we repealed the Eighteenth Amendment. That would be just cheap political talk, and I try never to indulge in that sort of argument. All that I am trying to do is get a fair hearing for the Eighteenth Amendment.

During its time, in spite of the attacks on it, in spite of the ridicule against it, the kidding efforts of the vaudeville actors, and others, the cartoonists, and worse than all else, the flaunting of it by men in public office, we had a prosperity greater than was ever seen in the country before or since. We repealed it because of the growing impression that it was a bad law to keep in the constitution. Such men as Mr. Chisholm, who sent me his contribution of propaganda against the amendment, finally got their wish. The amendment was repealed. We have had four years and a third of liquor selling and the opening of taverns. Hotels and most restaurants are selling liquor; it is advertised everywhere. From the sale we receive the revenue that was to take us out of debt; the farmers who were to be repaid for their long wait, during which their grains had to go to waste, are waiting for prosperity to come when their grains were made into pure liquors for everybody. All this has taken place, but what do we find? Higher taxes, more unemployment, more drunks, more drunken auto driving, less comforts in the home, more crime, more murders, yes more actual bootlegging than during the prohibition era. Even the legitimate liquor dealers and there are thousands of them honestly trying to do business in liquors strictly according to the law, are discouraged at the way things have gone since regulated booze came back into our social and industrial structure.

Again I say, do not think that I am trying to pin all of the troubles of our day onto the repeal of the Eighteenth Amendment. And do not think that I am ascribing all of our great prosperity of the Harding, Coolidge and early Hoover days to the Eighteenth Amendment. But, if things were reversed, and times under the Amendment had been like they are today, and after repeal we had run into conditions such as we had during the periods I have just named, what do you think the orators who like to shout about the glories of the liquor trade would be saying to me? I just leave that to your imagination, and you will not have to stretch it very much at that.

KERENSKY AS CHAMPION OF DEMOCRACY

Former Premier of Russia Heard from "the Gods" by Toronto Friend

Alexander Kerensky has been speaking on the subject, "In Defense of Democracy," at Massey Hall, Toronto. He will be remembered as the Premier of Russia for the months between the fall of the Czar and the October Red Revolution of 1917. I bought a ticket for a seat in "the gods" because I felt that up there I would be amongst the communists, which was where I wanted to be.

I knew that the communists (e. g. Stalinites) were in a tough spot. They hate Kerensky with a Satanic fury, but they have been parading as democrats for the past two or three years. So what could they do? As it turned out, they were significantly silent. They left the dirty work to the Lovestonites (would - be - official - opposition) and the Trotskyites (for world revolution in our time). The three sects of communists really did not get started at all; just a few leading questions and the circulation of venomous leaflets. That was all.

But Kerensky's speech interested me more than a little. He grouped all dictators together in that they were shoved up to their thrones by war, that they perpetuate themselves by war, and the threat of war, and that the goal of their regimes is war. Democracy, he asserted, should meet this common threat to civilization by radically reconstructing its economy in order to obliterate its manifest injustices, inconsistencies, and irresponsible and anti-social power. For out of these come war and out of war comes dictatorship. This in brief was his thesis, which for an hour he developed by a wealth of historical illustration, and appeal to reason and to the constancy of man's desire for freedom. It was a most dynamic address from one who has not loomed large in the post-war thinking of the world.

Even more intriguing to me is the man Kerensky himself. There was so much about him I did not know or had forgotten. He is only fifty-eight years of age, which means that he was Premier of Russia at thirty-seven. Even before that he was a member of the Duma and Minister of Justice under Czarist Russia, and at that time had already achieved national fame as a barrister, orator and social reformer. (Incidentally his fellow cabinet member, Count Nicholas Ignatieff, Minister of Education at the time of the abdication, resides a few miles north of this city and lives by raising chickens and free lance writing, while his son, the young Count Nicholas, is a master in Upper Canada College). Since October, 1917, Kerensky has been living in Paris and supporting himself by his pen. Three months ago he decided to speak English, which by the way, he did with perfect diction and inflection, and with a splendid vocabulary, though he spoke somewhat too deliberately.

As he spoke, one's thoughts could not help becoming at times somewhat vagrant. He is a splendid physique. He has a massive head, an expressive face. What a perfect specimen of manhood for a Bolshevist firing squad. Stalinist gunmen have become expert in recent years. They do not even miss physically little fellows like the editor of *Isvestia* and *Pravda*. Kerensky would have been an excellent target in those earlier years.

The Kerensky government fell for two reasons. He tried to keep Russia in the war on the side of the Allies; and second, he tried to withstand the bloodthirsty regicides who sought the life of the royal family. The war was unpopular because of governmental inefficiency, which sent the troops to fight without adequate implements, without sufficient food, and without pay; and also because of the penetration of German propaganda. The Czar, despite all evidences to the contrary, was always regarded affectionately by the peasantry, as Berdyaev points out, as the Little Father. If only, they thought amid their oppressions, they could reach the Little Father who was both King and Priest, they could prevail over their enemies. This faith and love were turned by the abdication into scorn and hate. Mystical? Yes, but very real.

That dictators are created by war is nowhere more patent than in the case of Lenin and his Bolshevik coterie. While Kerensky was faced with enormous problems of domestic policy, by disillusion-

IN TIME OF WAR

Flowering plum and flowering pear,
Blossom early in this year.
Hearts are broken by despair,
Men are heavy with new fear.

Cherry and crab apple tree,
Spread your petals in the light.
Hearts are bound in agony,
Men are poisoned by their fright.

Lilac and syringa bush,
Speed your perfumed loveliness.
Soon the peonies will push
Upwards, tulips that will bless

Hearts which have grown bitter now.
Men must stop remembering
Sorrow. The forsythia bough
Flaunts the gold of early spring.

MARY HOXIE JONES.

Haverford, Pa.

ment, by peasant economy attempting to support machine warfare, by illiteracy, etc., nevertheless it was the question of war which brought his downfall and elevated Lenin and now Stalin. It was Ludendorff, German general and neo-pagan, who, acting on behalf of the Imperial High Command, plotted with Lenin and his executive for the October Revolution, which overthrew the Kerensky government, withdrew the already disloyal and disorganized army from the eastern front and left Germany free to concentrate on the western front. If Hitlerian Germany today hates Stalinist Russia, she can at least console herself that such a Russia was her own creation, and that whatever she salvaged after the war was largely due to Bolshevism. If the former Allies look with suspicion and fear upon either, they might remember that their attempt to crush utterly a great people produced the "military necessity" which not only created the Leninist Deity but which, through that fact, produced the necessity in the thought of German business for another dictator who would restore Germany to a place of power and pride among the nations.

And now the democracies, the United States and Great Britain especially, are embarking in a big way on a course of big navy building, and all the other accoutrements of war for some "der Tag" of their own. God help us if such a day comes! And it will come unless we learn sanity through the ways of peace. In any war of magnitude for democracy, the first offensive will have to be against every vestige of democracy at home. We must destroy democracy in order to fight for it. Those who propose schemes for universal conscription of wealth and man-power, who vote for oaths of allegiance, and who form super-patriotic organizations to spy against men of conscience, against men of social vision and men of peace, know this.

But the speech is over. The questions have been answered; the crowd disperses. Alexander Kerensky goes to meet his compatriots and speak to them in his native tongue. No guns. No police (except on the street directing traffic). Newspapermen rush off with their notes. All of which couldn't happen in Germany, Russia, Italy, Japan. It did happen here.

G. RAYMOND BOOTH.

Toronto, Ontario.

ALL ABOARD FOR WHITTIER, CALIFORNIA

The Woman's Missionary Union of Friends in America will hold the next General Conference in Whittier, California, May 18-22, 1938.

Special intermediate rate cars will leave on the regular Chicago and North Western train from Chicago at 11:45 p. m., May 13. It is hoped that many will convene there from points east, middle west and south, recognizing each other by a tiny badge of golden ribbon honoring California.

Again it is urged that if you want to join the group either in Chicago or points west you should notify Faye Farr, Wilmington, Ohio, even if your reservation is made, so sufficient space will be supplied.

At Omaha we join the Union Pacific System with train leaving at 4:30 p. m., May 14. At Denver, after one hour and thirty-five minutes, we leave 8:35 a. m., May 15 over the Denver and Rio Grande. We travel through Colorado Spring where we get a view of Pike's Peak in the distance. Going through the famous Royal Gorge, we arrive at Salt Lake City early on the morning of May 16. Here we spend the day sight-seeing, with no cares for all plans have been previously arranged.

We leave Salt Lake City over the Union Pacific System at 1:35 a. m., May 16. The next stop-over is at Las Vegas, Nevada, where we board automobiles for a sight-seeing trip to the world's largest dam. We Quakers would prefer to call it by its first name, the "Hoover Dam," now known as "Boulder Dam." This dam is not only an interesting sight from an engineering standpoint, but is one of the scenic attractions of the west. Leaving Las Vegas at 9:45 p. m., on the last lap of our journey to Whittier, we arrive at East Los Angeles early in the morning of May 18. Union Pacific busses will be there to take the group to the First Friends Church in Whittier where we will register and be assigned to our rooms where room and breakfast will be provided free by the hostess. Other meals, during the Conference, will be served at the church at a reasonable rate.

I have asked O. Herschel Folger to write concerning the Conference, but he probably will not tell you about the wonderful cooperation he is giving the President and the California women. The women are working hard and so efficiently, that this should be the best Conference ever held.

When the Conference is ended, any or all may leave on the morning of May 23 with stop-overs, but if you care to linger, your ticket is good for six months. The return trip is scheduled through San Francisco, Portland, Seattle, by boat to Victoria, B. C., Vancouver through the famous Canadian Rockies, down to Minneapolis and Chicago. Anyone who prefers to return by another route is at liberty to arrange it.

The round trip railroad fare from Chicago, also lower berth in the Pullman, will be $97. If two persons occupy a lower berth the cost including railroad ticket would be $86. The cost of sight-seeing trips are as follows: Salt Lake City (2) trips $3.50; Boulder Dam trip $4.65, this trip including two meals and auto trip, Las Vegas to the Dam and return; San Francisco, one night hotel $2.50—sight-seeing $2.75; Seattle, one night lodging $2.50—sight-seeing $2.00. Vancouver $1.00. Transfers to and from depots at all cities where needed $2.00, making a total cost for each person for hotels, sight-seeing, etc., $20.90. Meals have not been included, except on Boulder Dam trip, as members will probably prefer to make their own plans on train dining cars and in the cities.

We are very anxious to have many persons join us. The trip alone would be very enjoyable and I am sure the California people would be glad to have you, and you could help the Conference greatly by your presence and enthusiasm; then perhaps you could be benefited some by the Conference and help your home folks to be more interested in the work of the Woman's Missionary Union of Friends in America. You are most cordially invited to go with us.

VIRGINIA PEELLE, *President.*

Wilmington, Ohio.

A CORDIAL INVITATION FROM WHITTIER

California Friends, through Helen Walker, President of the Yearly Meeting Missionary Union, and Whittier local Meeting, through Florence Watson, President of their union, wish to extend an urgent invitation to Friends everywhere to attend the Woman's Missionary Union Conference in Whittier May 18 to 22.

From the registration on Wednesday morning until the closing service on Sunday evening, a fine program has been arranged, interspersed with sight-seeing which all will enjoy. The theme of the conference is "The Reign of Jesus." The President, Virginia Peelle, and her officers will bring messages and reports from departments, representatives from the various Yearly Meetings will suggest methods, and reviews of the new study books will be given by Frances MacDonald and others.

Among the special events and speakers will be a pageant: "The Dawn Is Here," directed by Beatrice Folger, on Wednesday evening; Alexander C. Purdy, Thursday afternoon; Merle L. Davis, Thursday evening; Esther Baird, Friday afternoon; Frederick J. Libby, Friday evening. The conference will join with Whittier Friends in the Sunday morning service with O. Herschel Folger speaking, and W. O. Mendenhall will give the closing address on Sunday evening.

California Friends are looking forward enthusiastically to the opportunity of this fellowship with Friends from other States.

O. H. F.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

DIFFERS AS TO THAT "SOMETHING" WHICH QUAKERS HAVE

Editor, THE AMERICAN FRIEND:

The opening phrase, "Quakers have something," in a thoughtful discussion in the March 31st issue, by my friend, W. Bruce Hadley, (The Quaker Business Meeting) invites one to expect an answer to the question, "What have we?" The implication is that we have something of real value that other Christian groups have not. And this is what we have—a technique for truth-finding which, after over two centuries and a half of Quaker teaching and example, other groups and individuals are at long last beginning to find out. Evidently our exclusive technique has made its way through the centuries with leaden heels.

One fundamental in our business procedure, we are told in utmost truth, is the prayerful approach to matters in hand. But surely neither my friend nor any other Friend will hold that such an approach is practiced exclusively by Friends. If we are told that the *kind* of praying we do is superior to that of others, we again come to a point of divergence which we cannot discuss here.

Then what have we? What operating agency in our technique which gives our methods of procedure a claim to superiority over that of other groups? Answer—a *Clerk*. This Clerk must be fearfully and wonderfully made. He must be an expert in specific gravity. He must be able to weigh all matters coming before the meeting without regard to his own opinion. He must be able to weigh persons as to their ability to speak on any given subject. He must be able to weigh each opinion on each separate matter. He must be a mathematical expert, able to summarize all these weights and measures and record a decision with greater accuracy and safety than could any majority or minority. And if this Clerk in his wisdom cannot decide on the relative weight of two views, there is no decision; which, of course, is equivalent to a negative.

And we are told by an authority whom we all respect, that "it works." Indeed it does work—sometimes. We have all seen it work. But all one needs to do is to look around to see that it does not always work. It did not work to avoid the disruption in 1827 and to preclude various other disputes which caused division. The acrimonious discussions of those and later days do not indicate a harmonious working of our methods. It has not always worked in England where there are fewer Quakers today than there were in Fox's day. American Quakers are humiliated with like experience. In spite of our complacency, statistics do speak. Diminishing numbers do not indicate a healthy condition of Kingdom building. Faulty methods may not be the sole cause of our disappointing degree of success, but who doubts that it has been a contributing cause? Does our boasted technique embrace a super-Gospel that is beyond the grasp of the average Christian? One would think that such an idea prevails here and there.

My friend admits that the Clerk does make mistakes—sometimes an admission of a fact that lays us open to a lot of confusion. And who has not witnessed some grave mistakes on the part of that important functionary? An instance: a proposition was "hanging fire" in Quarterly Meeting. A young minister—a Friend by convincement—started to introduce a solution with, "I move." The Clerk cut him off short with, "While I am Clerk this is to be a Quaker meeting. The Clerk of the Five Years Meeting used sense when he refused to take the sense of a meeting that had no sense." Conversely, how is a Clerk that has no sense to get the sense of a meeting though it has ever so much sense? I venture the belief that the majority without sense is much more rare than the Clerk without sense. I also venture the belief that the majority in a prayer-directed group is safer counsel than any functionary that may be placed over them. Majorities do sometimes err, but there is this to be said in their favor: they have the joy and responsibility of making and correcting their own mistakes.

Often there is evidence of "politics" in gatherings operated by parliamentary rules. But have you never seen politics at work under the Quaker regime? None in London? None in the eastern Yearly Meetings of our country? Come west—we can show you.

No one so far as I know, is advocating the unqualified adoption of parliamentary rules for Friends' procedure, nor the total abandonment of the simple methods of Friends. But that our slavery to the "no vote" technique is a sad handicap to Friends' efficiency and progress I am thoroughly convinced. It works an effectual disfranchisement (doubtful word for Quaker usage) of the young and timid and is a baffling impediment to those who come to us from outside the circle of our traditions. A motion and a second by any two members should be generously complied with as a rule, and the vote taken should have some considerable "weight" with any Clerk having a proper sense of gravity.

The "Something we Have," I feel, is a thing of the Spirit—something of far greater value than any method of procedure.

A. L. K.

Argonia, Kansas.

STILL HOLDS FOR THE QUAKER BUSINESS MEETING

Editor, THE AMERICAN FRIEND:

I am in agreement with much that Alden Knight says. The spirit of accomodation is more fundamental than the particular technique of procedure. I share, also, as my friends very well know, the spirit of revolt against pharisaism among Friends; and shun the idea that we are a spiritual aristocracy.

However, I do believe in the Quaker business meeting, as something which has distinctive value, just as I am sure Alden Knight must feel that perhaps our views on sacraments are worth maintaining.

It is true, as he points out, that in the separation of 1827 the Quaker method of conducting business had no bearing on group unity, because there was a spirit abroad which stayed within neither the theory nor the practice of a Quaker business meeting. By the simple expedient of not voting it is possible to nullify the effectiveness of parliamentary rule in any group, as Alden Knight and I have both seen it happen. It is even more possible to nullify the effectiveness of a Quaker business meeting where either of the two conditions prevail: (1) ignorance of what the relatively simple theory and practice is that is involved; or (2) voluntary non-participation growing out of an unsympathetic spirit. I assume that none of us try to defend the latter course whether we are in a meeting being conducted along parliamentary lines, or one being conducted as a Friends business meeting. I believe we owe a responsibility to ourselves to reduce greatly the first condition. Instruction leading to sympathetic participation in the business meeting is a logical part of the preparation for membership with Friends, and is our opportunity. I do know that where there is understanding of the process, and harmony of spirit, a Quaker business meeting is a thing of beauty and satisfaction to many groups. I am afraid I simply believe in it. Mistakes and

imperfections may be improved by instruction and discussion—like this.

Is Alden Knight sure that he wants to "hold that line" in his last paragraph? Would we rather claim the superior merit of the Spirit which we have than the method? I frankly like the method, and in comparing the merits of the respective methods, leave the original article to weather Alden's objections as best it can.

W. BRUCE HADLEY.

ASKS SUGGESTIONS FOR IMPROVING OUR ECONOMIC SYSTEM

Editor, THE AMERICAN FRIEND:

With the fine spirit of idealism in Russell E. Rees', rebuttal in your issue of March 31st, I am in entire agreement. I even venture to think that I am equally sincere in desiring to improve the economic order and that human beings and not hogs are at the center of my thinking on the subject. I have read his article with a desire to agree as far as possible and in an attitude of seeking light and not controversy.

When I consider that in the one hundred and fifty year period between 1780 and 1930, real wages in this country increased 400 per cent, the greatest achievement in increasing the material well-being of mankind in history, I cannot believe that the system which made it possible is wholly bad. I do not say it is even "a fairly good world," as Russell Rees charges, and I am a diligent student of ways of improving it, but I do say it has given us hope of achieving abundance for all. It has solved the problem of production. For the first time in history we know how to produce enough for all. It is making progress on the problem of distribution of wealth and if given time, it will, I believe, solve that problem.

I have examined the programs of many economic saviours and there is usually little but theory to recommend them. Moreover, the theory is not sound when checked in the light of experience. I find the most suffering and poverty in the areas where the economic saviours have operated. In seeking improvement we must be careful not to destroy our free economic system which has given us hope that poverty can be abolished. It is too much interference with this system that has prevented the return of prosperity after the panic of 1929. Most of the economic saviours would increase this control of the economic order, and that, if continued long enough, will lead to the totalitarian state and castly increase suffering. It is the fear of that and not a desire to protect hogs that keeps most of us from following the well intentioned but impractical dreamers.

Russell Rees says "there may be other alternatives." There may be, but what are they? He himself does not know. Then why criticize the conservatives among us for not following economic saviours, when neither he nor they know where they are going? Their goal, the conquest of poverty, is fine but their program is more likely to lead away from it than toward it.

As an example of the "stark crazy" economic order, Russell Rees cites the fact that certain "retail milk dealers poured hundreds of gallons of milk down the sewer . . . to keep the retail price of milk at an unreal level." True, and very regrettable, but when the economic saviours of the New Deal undertook to remedy that situation, they destroyed food and fiber products in wholesale quantities for the very same reason of keeping prices "at an unreal level," a good example of the economic saviours making a bad situation worse. It is wisdom to know what to do that we all need and not criticism of each other for not running after the false prophets of utopias.

Again, Russell Rees says children are hungry because of the "greed of our economic life." That is not the reason. The trouble is our lack of wisdom in knowing how to distribute wealth. He implies that it could be done by a government-managed economy, but the people are afraid to accept that solution for they know that wherever tried it has resulted in increased suffering and the loss of civil, political and religious liberty. He presents a simple cause for the 1929 breakdown, which was only one of many contributing factors that space forbids discussing.

As examples that "the strong take all they can get," he cites Morgan, Vanderbilt and Astor. I admit these horrible examples, but they are two generations ago and meanwhile a sense of trusteeship has developed in most of the strong. He refers to James Truslow Adams, but it is because Mr. Adams was one of the "strong" that he is able to devote the latter half of his life to the revealing studies he has given us. Russell Rees leans heavily on the Brookings Institute, and with most of the findings of its director, Mr. Moulton, I am in agreement, but the point I wish to make here is that the Brookings Institute is the result of one man who became "strong." Robert Brookings accumulated a great fortune in twenty years and then spent his fortune and the final forty years of his life in devoted social service: an excellent example of the strong not taking all they can get and not trampling the weak under foot. We owe much to such men whose great abilities have been devoted to the advancement of human welfare. Our difficulties are not caused by a selfish few. They are caused by the selfishness which permeates us all, and especially by the lack of knowledge and wisdom among the whole people as to how to solve the difficult problems we face. I wish we might stop hurling accusations at one another and present definite, well-thought-out suggestions for the improvement of our economic order.

HOWARD E. KERSHNER.

Glen Ridge, N. J.

ON BEING BORN AGAIN—A RESTATEMENT

Editor, THE AMERICAN FRIEND:

Some months ago a book, appeared entitled, "The History of Militarism," by Alfred Vogts. There is a distinction of some importance to the Society of Friends in this 510-page essay on the nature of the military mind. The author distinguished between militarism and the military way. He defined militarism as a comparatively new growth in modern society that serves no genuine military purpose and often loses battles. The militaristic way leads to things like the Dreyfus case and the preservation of archaic customs like duelling in the German army. On the other hand, he refers to Washington as a military genius who had no militaristic ambitions. (See book review in *Time* 12-6-'37.)

In reading of this distinction I was reminded of Emerson's eloquent plea for that "military attitude of the soul" which is called heroism. In another place he writes of the man "who is commander because commanded." Now it occurs to me that we have here a matter which might well be pondered anew by Quakers. Perhaps many of us have fallen into a habit of misinterpreting the doctrine of non-resistance. Perhaps we should reserve our antagonism for the militaristic in life and cooperate more whole-heartedly with the militant aspects which are indispensable in all true intellectual endeavor and which forms the backbone of great organizations in commerce and industry today.

There are many indications that upon the foundations of modern physical science a new religious form is being evolved. To be true to one's own type of personality is now seen to be preferable to endeavoring to retain one's individuality. By trying to be impersonal, one becomes most completely personal. Modern people do not so much look for God away off in space as within one's own nature, mind, heart and spirit. If one sincerely plays the game with modern science, one can come to know oneself to a degree which would cause old Socrates to nod approvingly. The process of "being born again" goes on now as much as ever.

(Continued on page 191)

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

HATCHING THE AMERICAN EAGLE

BY DR. JOHN FINCH BARNHILL

Margent Press, New York, pp. 399, $2.50

This is a very readable narrative of the American Revolution, written by an eminent American surgeon who has joined an intelligent and inquiring interest in history with proficiency in his profession. Frankly, the book is much better than its title, which might suggest more or less of the flamboyant type of patriotic portrayal. As a matter of fact, while the book is replete with the spirit of sturdy patriotism, it shows the seamy side of the Revolutionary period as we have not before seen it depicted. Indeed, one of the expressed purposes of the author as stated in his Foreword is: "The wish to correct the persistent general belief that the great majority of American colonials were eager for separation from Great Britain and would fight for independence"; also "To depict more adequately the sufferings of Tories and Quakers whose greatest crime in many instances was their love for England. The persecution of the Tories and their banishment, penniless and forlorn, to strange lands in midwinter will forever be classed among the most deplorable of American tragedies." These purposes are certainly well attained.

By use of the narrative form, Dr. Barnhill makes his story intimate and personal and gives us what appear to be authentic pictures of the struggle in general and of several Revolutionary leaders in particular. Especially does he make us see and feel anew the true greatness of Washington and Franklin.

This chronicle does much to dispel the glamour that has been cast over the Revolutionary era. We have come to feel that war has become essentially brutal by the perfection of scientific armaments and that wars in the past were characterized by a degree of knightly chivalry that gave them a certain sanction. This narrative depicts the wretched loathsomeness of conditions suffered by the Revolutionary soldiers, and the unspeakable bestialities that too often accompanied the struggle. Furthermore, the story corrects the impression that some may have, that exploitation under the guise of patriotism is a modern manifestation. So-called patriots were lining their pockets and living lavishly while the Continental soldiers a few miles away were languishing in cold and filth and hunger. Certainly the author cannot be accused of "writing up" those stirring days for the purpose of glorifying the war which brought national independence.

All these things aside, however, our attention is particularly attracted to the story because of the large attention given to the Quakers and the part they had in the stirring events. While Ralph Fenton, the hero of the narrative, pretty much covers the Revolutionary scene as a soldier, the story really centers in Philadelphia and gives a graphic picture of the changing fortunes of war which give the upper hand now to the patriots and now to the Tories, with whom the Quakers are generally classed. Here again we have another vivid impression of the bitter hatred and inhumanity which war engenders between friends and neighbors.

We had read but a few pages of this intriguing story when our attention was arrested by the reason ascribed for the Quaker opposition to the war. The Quakers are credited with having "taught that 'Kings are Kings because of Divine Right and so can do no wrong. Therefore that Their Gracious Majesties' command is no more to be resisted than the will of Providence.'" This is indeed a strange doctrine to be attributed to Friends. To whatever degree the Philadelphia Quakers held it, they must be accorded as strangely heretical. This assumption is contrary to everything which the Friends hold to be fundamental in their spiritual life and conduct. It seems to us the author has not quite sensed the basis of the position which Quakers as a whole assumed toward the Revolution. It was their fundamental attitude toward war and what grows out of it rather than their innate loyalty to kingship that was the moving spring of their action. In saying this, however, we do not wish to ascribe pure motives to all Quakers for we have no doubt that many were ruled by selfish interest rather than by loyalty to conscientious conviction.

We feel that the author gives the Quakers a somewhat worse reputation than they deserve, generally classing them, with a few exceptions, with the unpatriotic and the Tories. One would easily infer that Quakers were held in very bad repute by the public generally. On this point we recall that Philadelphia Yearly Meeting, including Pennsylvania, New Jersey, Delaware and the western parts of Virginia and Maryland, sent an address to George Washington shortly after he became President of the new Republic. In that address sincere appreciation of his statesmanlike qualities was expressed and Divine blessing was invoked upon his administration. A concern was voiced that nothing might interfere with the full enjoyment of religious liberty and free conscience. President Washington replied in similar spirit and to indicate his appraisal of Friends, we quote this paragraph:

"Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that (except their declining to share with others the burden of the common defence) there is no denomination among us who are more exemplary and useful citizens."

On the whole we are free to say that in his realistic setting of the Revolutionary period and in his intimate interpretation of many prominent figures of the time, Dr. Barnhill has made a worthy contribution to the literature of our early national history.

W. C. W.

A HISTORY OF CHRISTIAN WORSHIP

BY OSCAR HARDMAN

Cokesbury Press, $2.00.

This is one of the early volumes in "The London Theological Library." The series of books being issued is for the purpose of "bringing certain subjects abreast of the times, with complete and authoritative treatment." Thus far the writers in this series are outstanding English University Professors.

Worship is defined in this way: "When a sense of supernatural Presence finds expression in acts of reverent approach and of dutiful obedience, then there is worship." "The true worship of God is dependent upon the true knowledge of God."

The author assumes that worship is definitely linked with the Church; it has a sacramental aspect, a mystical element and is a service.

The book's chapters treat of the various types of worship, the points of emphasis, during the various periods of Church History. The divisions are those usually accepted.

To one interested in the development of the forms and ceremonies and in the changing attitudes of the Church toword worship, this book is invaluable.

Quakers will be interested in seeing how little we have contributed, judging from the fact that the author merely states that George Fox lived during a certain period. This is accounted for by the viewpoint of the author who stresses the sacramental element in worship.

The reading of this book gives a splendid preparation for the study of Evelyn Underhill's book, "Worship."

E. H. S.

QUAKERDOM · AT · LARGE

Dr. Bruce Douglas, prominent Detroit Friend and head of a tuberculosis sanitarium at Detroit, has been commissioned to go to Hawaii this Summer to make a study of conditions in the Island from the standpoint of tuberculosis treatment and control.

* * * *

It was our surprise and pleasure on tuning in on an Easter sunrise service at which some thirty thousand people were assembled in a Los Angeles, California, park, to hear a splendid address by Walter F. Dexter, former President of Whittier College, now State Superintendent of Public Instruction in California.

* * * *

The current issue of *Journal of Calendar Reform*, published by the World Calendar Association, has for its leader an excellent article, "The Farmer and His Calendar," by a Friend, Louis J. Taber, Master of the National Grange. Accompanying the article, which we hope to publish later, is a full-page picture of Louis Taber.

* * * *

After having spent several months in Richmond, Indiana, Gurney and Elizabeth Binford have recently taken up residence in Southern California. Their address is 4320 Budlong Avenue, Los Angeles. On their way out they spent a few days at Tucson, Arizona, in the family of Harry A. and Inez Taber Foreman. Many years ago the latter was associated with the Binfords as a co-member of the Friends Mission in Japan where she taught in the Girls High School.

* * * *

Flash! Double Flash!! J. Passmore Elkinton of Moylan, Philadelphia, and All Over informs us that he has a signed testimonial to the fact of a good dish-washing job completed on Sunday, April 3rd for Effiie B. Lee, Watseka, Illinois. (See our issue for April 14, page 156.) What a man—and what a way he has with folks! Incidentally, Passmore chides the Editor for poor eyesight, averring that he does have an at-home testimonial—two of them in fact. We therefore remove the aspersion from his broad and Friendly escutcheon.

* * * *

Writing from Geneva, Bertram Pickard says that the initative taken by the United States in proposing an intergovernmental conference on refugees has been warmly welcomed there; especially the suggestion that Washington is consulting with various South American countries concerning the possibility of organizing large scale settlement schemes in South America as adjacent European countries have about reached the saturation point in absorbing refugees. The hope is expressed in Geneva that the United States, in initiating these plans, will make use of the machinery already in operation under League auspices.

* * * *

"Life Insurance and World Peace" is the title of an editorial appearing in the April number of the magazine, *Life Insurance Courant*, Chicago, edited by Harold W. Flitcraft, co-clerk of Fifty-seventh Street Friends Meeting. Maintaining that life insurance folks are too exclusively preoccupied with their business and do not give enough attention as world citizens in promoting the cause of peace, the editor says: "In life insurance nothing seems quite so important as the continual adjustment to general factors of premium rates, cash values, dividend schedules, and policy provisions. Yet, when compared with the rather thorough job that another world war promises of blasting civilization itself off the face of the earth, these trade trappings fade into mere insignificance. The wider claim, therefore, of joining hands around a slippery globe else we all fall off, takes first attention."

* * * *

Stacy J. and Carrie McCracken of Fort Collins, Colorado, made a short call in Richmond, April 11. They came from Chicago, where Stacy represented his institution, Colorado State Agricultural College, at the annual meeting of the North Central Association. For the past thirteen years he has been Registrar of that College, and has an important executive relationship to its administration. Visiting various educational institutions enroute, they were on their way to New Orleans to attend a conference or convention dealing with the question of College Admissions, and were anticipating the pleasure of a visit with Stacy's brother, Linneus, and family of the University of Louisiana at Baton Rouge. The McCrackens are widely known among Western Friends, Stacy having had official connection in past years with Nebraska Central College, Earlham College, Friends University and Pacific College. In their separation from Friends they have become actively identified with the Methodist Church at Fort Collins.

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In issue number two, volume twenty-six, of the *Bulletin* of Friends Historical Association, appears an article by Anna B. Hewitt on "Friendly Names in the Dictionary of American Biography." As, from time to time, volumes of this work have appeared, the *Bulletin* has published the names of Friends and near-Friends included. The Dictionary has now been completed in twenty volumes, and Anna Hewitt lists the Friendly names included in the last four volumes. Among those best known to our readers are the following: Isaac Sharpless, Albert K. Smiley, Hannah Whitall Smith, Joseph Wright Taylor, Richard Henry Thomas, Benjamin F. Trueblood, David B. Updegraff, Nicholas Waln, Stephen B. Weeks, Benjamin West, Joseph Wharton, John Greenleaf Whittier, John Wilbur, Murray S. Wildman, James Wood, John Woolman, Ebenezer Zane. Among those not generally recognized, perhaps, as having had Quaker connections are these: Edward Robinson Squibb, physician and pharmacist; Alice Barber Stevens, illustrator; Bayard Taylor, traveller and author; William Wait, lawyer and commentator; William Windom, a congressman and Secretary of the Treasury; General William Jenkins Worth.

* * * *

News items gleaned from *Friends Intelligencer:* Morris E. Leeds of Philadelphia is one of the trustees of the Twentieth Century Fund established by the late Edward A. Filene, Boston magnate . . . Dr. Du, Clerk of West China Yearly Meeting, who, following the Friends World Conference has been taking graduate work in medicine at the University of Pennsylvania, is one of four of one hundred candidates to receive appointment to a year's interneship at the Children's Hospital, Philadelphia . . . Richard L. Burdsall of Port Chester, New York, who though still a youngish Friend is a seasoned mountain climber, is a member of a group of explorers and climbers who have set forth to conquer a mountain peak in the Himalayas northwestern India. Some years ago he was one of a party to scale Minya Konka, a peak in Tibet . . . The new consul from Mexico to Philadelphia is Carlos A. Calderon, who, with his wife, Lidia Garza Calderon, was educated in the Friends School at Ciudad Victoria, Tamaulipas, maintained by the Five Years Meeting. They have placed their two sons and a niece in Westtown School. Mr. Calderon, a business man of Mexico City, is a former member of the Mexican House of Representatives.

Any sinner is apt to quote some scripture in an effort to justify his own sinning.

NEWS OF OUR MEETINGS

Albert L. Copeland, pastor at Mooresville, Indiana, attended Sand Creek Quarterly Meeting, Western Yearly Meeting, April 15, and 16, giving the evangelistic messages at the sessions on Friday evening and Saturday morning.

* * * *

The first gathering of the Young Friends of Van Wert, Ohio, Quarterly Meeting (Indiana Yearly Meeting) held at Friends Chapel on Saturday, April 2, was a surprising success. The spirit of the Lord was manifest throughout the day. Six important topics on the development of youth were discussed at length by the young people during the afternoon session, and points of interest and benefit were brought out. Much appreciated suggestions and advice on the subjects were given by our honorary guests. A period of recreation from five to six was followed by a pot-luck supper. The high light of the meeting was a very interesting and inspiring message delivered at the evening session by William J. Sayers of Richmond, Indiana, on "Teamwork." Special music was enjoyed at both the afternoon and evening sessions.

* * * *

Fall Creek Monthly Meeting, of Fairfield Quarterly and Wilmington Yearly Meeting, feels deeply the loss of its pastor, O. Perry Bantz and his wife who have answered a call for service in Economy Meeting in Indiana. During the past seven and one-half years they have labored among us, and it is with appreciative hearts we see them go. We hope that during their next ministry they will be as successful as they have been in the past. Fall Creek members send them and their new pastorate their best wishes for God's choicest blessings.

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Friends in Wilmington Yearly Meeting greatly appreciated the visits of Merle L. Davis for four days during April. He spoke to four different meeting groups—some of these numbering Friends from several nearby meetings—and to eight centralized schools, each numbering close to one hundred and fifty. In most instances the motion pictures which were taken last Summer in Palestine and Africa, were shown. These pictures have given Friends new and much clearer ideas of the work being done on these fields, as well as of the fine class of nationals whom we have the privilege of serving.

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Moses T. Mendenhall, pastor of East Whittier, California Meeting, exchanged pulpits recently with Frank Davies, pastor of Bethel Meeting, Long Beach, for a ten days series of revival meetings. At East Whittier, meetings were held each evening except Saturday at 7:30 with a pre-prayer service at 7:00 in the prayer meeting room. There were also three forenoon meetings for adults from ten to eleven o'clock. After the close of school, meetings were held for the children. One afternoon the children were shown moving pictures of the coronation of King George VI and Queen Elizabeth of England. Frank Davies is a Spirit-filled minister of the Word and a talented musician as well, and much interest was shown throughout the meetings.

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March 25, was a red letter day for the members of the Home Department of the Winston Salem, North Carolina, Meeting. Twenty-seven years ago the Winston Salem Meeting was organized by David and Sarah Sampson. Within the last year or two Sarah Sampson has returned to the city and organized one of the best of Home Departments. On the twenty-fifth all the members were invited to her home for dinner. At a long table were seated the nine or ten who were over seventy years old, while at smaller tables scattered through the rooms sat the remaining guests. Following the dinner a program was given when many spoke in appreciation of the work and influence of Sarah Sampson. Those besides the Home Department who enjoyed her hospitality were Calvin Gregory and wife, Bishop Pfohl of the Moravian Church in Winston Salem, and Mrs. Herbert L. Huffman of Guilford College.

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The many friends of "Aunt" Retta E. Hardin of Greensboro, North Carolina, remembered her with various expressions of love and good wishes on her ninety-third birthday, March 15. The Greensboro Daily News carried an interesting article on this lovely character, giving a picture made a few days earlier. It is indeed an inspiration to visit this dear friend, for one gains so much love and joy from contact with her, that there is always the feeling carried away that she has given and the visitor has received. Her hope and aim is again to be able to attend meeting at Asheboro Street Meeting, and with the unconquerable spirit of Aunt Retta to consider, one can not say it is impossible, merely because of a broken hip.

* * * *

Easter services at the Carthage, Indiana, meeting presented in a most beautiful way the sacredness of the commemoration of the Resurrection of our Savior. A lighted cross and numerous floral offerings made the meetinghouse a very fitting setting for the program. The Junior Sunday School in a touching manner enacted the scenes of the Resurrection Morn at the tomb of Jesus, while the young people of the Adult School gave a pageant, depicting the life story of Jesus and also a day in old Capernaum, during the later period of persecution when Mary, the mother of Jesus, came to lowly homes with her gifts of flowers to bless and comfort. Following the pageant an appealing message was given by the pastor, Murray S. Kenworthy, on the theme, "The Risen Christ," and response was made to the challenge by new members uniting with the Church. . . . Murray Kenworthy gave the Baccalaureate address before a large audience on Sunday evening for a graduating class of twenty-two members. His theme, "Our Inheritance," was timely and an inspiration to all who heard the message. . . . The Kenworthys are very profficient in all church and community activities and their services are appreciated by young and old.

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The diligent labor of the pastor, Lyman G. Cosand, showed results at the Easter service in Newbury Meeting at Martinsville, Ohio. He had called on each family during the Lenten season, urging the use of "The Fellowship of Prayer," a copy of which was given each family. He had also given five illustrated lectures on "The Life of Christ." Due to the fact that Lyman Cosand had to be present on Sunday morning at the Leesburg Meeting, of which he is also pastor, Judge Hugh J. Wright of Martinsville gave the message. The church was beautifully decorated and the choir presented a program of special music. The attendance of both Bible School and Church has noticeably increased.

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New London Quarterly Meeting (Western Yearly Meeting) was held April 15 and 16 at Russiaville Friends Church. The meeting of Ministry and Oversight followed the Good Friday services which were held at the church from twelve to three o'clock. Robert Welburn, pastor of Mt. Lebanon Meeting, delivered the Saturday morning address, following which, William J. Sayers, Clerk of Indiana Yearly Meeting, gave an inspiring message. At the business session the latter presented the interests of Friends publications. The next Quarterly Meeting will be held at Reserve Friends Church in July.

* * * *

The Fountain City, Indiana, Friends have been favored in having Harold Cooper and his wife, who held a series of meetings April 3-10. Mrs. Cooper spoke at a meeting of the W. C. T. U. and also to children at the Junior period.

UNCERTAINTY

Joy is unanchored;
In ambush lurks Sorrow.
They may exchange places
Tomorrow.

ALBERT W. MACY.
Pasadena, California.

Her addresses were much appreciated. Harold Cooper's messages were in general of an evangelistic nature, but as a former missionary who has traveled extensively he also gave a great deal of information concerning missionary work. . . . We had an unusually good Easter service Sabbath morning with the stage beautifully decorated and a large white cross in the center. A pageant, "Life and Love Triumphant," featured the program. The pastor, Russell Burkett, gave a short sermon well adapted to all ages.

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John Compton, pastor of the meeting at Russiaville, Indiana, gave the High School Baccalaureate address at Middletown, Indiana, on a recent Sunday evening.

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At its session held March 9, 1938, Whittier, California, Monthly Meeting recorded Delos and Doris Westbrook as ministers. They are engaged on the mission field at Kotzbue, Alaska, under the auspices of the Mission Board of California Yearly Meeting.

TWO IOWA FRIENDS ENJOY VISIT TO JAMAICA

Arthur N. Smith and wife, of Richland, Iowa, have recently returned from making a three-months visit to their daughter, Gladys Smith Jones and family at Hector's River, Jamaica. Leaving home the last of November, they journeyed by way of Fairhope, Alabama, where they spent several days visiting a brother of Mrs. Smith and his wife.

From Miami, Florida, they went by plane to Kingston, and were quite thrilled to fly above the clouds and over the mountain tops of Jamaica. During their stay they journeyed to various parts of the beautiful island, visiting our missionaries as follows: Alsina Andrews of Hector's River, headmistress of the Happy Grove School; Mary White, Highgate, who was caring for seven little boys who were convalescing from typhoid fever; Sada Stanley, who is in charge of the orphanage at Lyndale; Florence Mae Smith, directing the girls Continuation School at Highgate; Miss Goodenow, a nurse at Friends College; Martha White, Superintendent of the Boys School at Glenleigh; Phulmat Brown, matron of the same school; Alice Kennedy, who has just about completed a new meetinghouse at Albany. The Smiths attended services at Seaside and Amity Hall meetings near Hector's River and also Highgate.

Through the kindness of their daughter and husband they made a tour around the island and were in each of the fourteen parishes. They found this a wonderful opportunity to see the beauty of the mountainous scenery and also to observe the people and how they live.

PASTORS SHORT COURSE AT GUILFORD COLLEGE

The First Annual Pastors' Short Course of North Carolina Yearly Meeting was held at Guilford College, March 28, to April 1, inclusive.

Opening with a thought-provoking message of inspirational character by President Clyde A. Milner, of Guilford College, and closing with a significant service of consecration by Howard W. Cope, pastor of Greensboro Monthly Meeting, the five days were filled with experiences never to be forgotten.

The meeting was held in the midst of surroundings hardly to be excelled in beauty—Guilford campus in the early spring! The ministers lived in an intimate and delightful fellowship in the college dormitories, meeting for most classes and worship periods in the Christian Association Hut. There, in a comparatively small room, they enjoyed the warmth and informality that seem to come most easily as Friends encircle a glowing fire.

Under the general direction of Seth Hinshaw and Murray C. Johnson, the faculty of the Short Course made their several contributions in a most effective way. J. Waldo Woody directed in the devotional study of Colossians; Samuel L. Haworth lectured on the Sermon; Clara I. Cox led the discussion on the Work of the Pastor; John M. Permar gave precept and example concerning church music; and Howard W. Cope, Calvin L. Gregory and Cecil E. Haworth directed consideration of organizational phases.

The people of the Guilford community joined the ministers to hear Elbert Russell on "The Peace Message of Friends," and the ministers went in a body to the Asheboro Street, (Greensboro) prayer meeting.

The one bit of recreation indulged in (in addition to croquet games) was the attendance at the Guilford-Haverford baseball game. The "fans" were not sorry to see Guilford triumph over her northern Quaker rival.

The climax of the Short Course came on the last night session when Murray C. Johnson challenged the leaders assembled to rise above the philosophy of despair and unite in a forward going that will carry us leagues ahead of anything we have ever known.

H. L. H.

MY PRAYER

Chose Thou my path in life,
Mete out each change for me,
Whether it be dark or light
So I Thy face may see.

Have Thy way in my heart
That self may be dethroned,
Thou, Lord, be all in all
And Thy sovereignty owned.

Have Thy way in my heart,
Send me what Thou dost see
Will purify and make
Me more like unto Thee.

Give me the blessed peace
Within this heart of mine
That always comes to those
Whose wills are one with Thine.

Make me so wholly Thine
Thy love reflected be,
And Thy excelling name
Be glorified in me.

MARY E. BAKER.

Wichita, Kansas.

LONG BEACH, CALIFORNIA, NEWS WAVELETS

Ella C. Veeder, a veteran minister aged eighty-five years, is able again to attend the Sabbath morning services and is quite alive spiritually. She and her husband, Charles E. Veeder, have the beautiful custom of singing together each day at twilight some of the beautiful old hymns. At a recent church night supper they favored the congregation of First Friends with two of these. Charles Veeder also gave an interesting reading on Abraham Lincoln.

Oscar and Mary Fox, the latter a minister of Kokomo, Indiana, Quarterly Meeting, have been spending a few months with her sister, Martilia Cox, and enjoying some of California's wonderful spring weather. She has also been able for some service in the church, preaching most acceptably at the evening service on April 3.

A number of Long Beach Friends have had announcement cards of the fifty-fifth anniversary observance of the marriage of Wilson and Lucy W. Cox of Strathmore, which occurred April 5, 1883. This faithful and loyal couple are still active and ardent in the Master's work.

Our pastor, Ray L. Carter, gave the message at the morning service at the thirtieth anniversary of the Montebello church which marked also the laying of the corner stone of their new building. R. Ernest Lamb of Pasadena officiated at the 2:30 service. The congregation is to be congratulated on their beautiful new building.

At the recent church night program and supper, there was a large attendance and the members were interested and entertained by the showing of pictures, taken by the pastor, of groups and leading individuals in the meeting, the classes in the Bible School, and teachers

and officers. Under the leadership of Samuel Peters, the Sunday School is growing and increasing interest is manifested. A recent venture has been to refinish and furnish six or eight Sunday School rooms, which were rendered unusable by the earthquake years ago.

At the recent reorganization of the Woman's Foreign Missionary Union, Lola Small was elected President. The outlook is encouraging and we are looking forward with joy to our Triennial Conference of the Union at Whittier in May.

SPECIAL OCCASIONS AT ANDERSON, INDIANA

With the Easter services, the Friends Meeting at Anderson, Indiana, concluded a number of especially planned meetings. Beginning late in January with the School of Missions, Mrs. G. H. Kelsey of Indianapolis, reviewed "Mecca and Beyond." This review was in four installments after which on the four successive Sunday evenings, guest speakers were: Robert E. Cope, Muncie; Charles Devol, Marion, former missionary to China; Nellie Davis, Marion; Milo S. Hinckle, Richmond.

Interracial Sunday was observed, the guest speaker being Dr. Robert S. Mosby, pastor of Simpson M. E. Church of Indianapolis. This meeting brought a number of visitors from neighboring churches since Dr. Mosby has earned a reputation in Anderson for his unusually fine presentation of interracial problems.

For an entire week the meeting was favored by a series of meetings under the able leadership of Milo S. Hinckle. The evenings were planned to interest various groups—the teachers and officers of the Sunday School and Church, the young people and parents, children and friends of Friends. A great uplifting of spirit was felt by the entire meeting.

Another Sunday evening was made interesting by a missionary play, "Betty's House Party," under the direction of Jean Widdifield.

Easter Day began with a sunrise service at which time the Upstreamer Class of the Sunday School presented the Easter story in dramatized form. The Junior Choir, directed by Edith Cochran, provided the music for the morning worship service. Thirty-five new members were added to the meeting, this number including eight entire families. Under the direction of Mahlon and Hazel Wright, the Adult Choir presented the "Living Redeemer," an Easter Cantata, at the evening service.

Those who were in charge of these programs were rewarded by good attendance and a feeling that the meetings had been well worth while.

EASTER DRAMA PRESENTED AT WICHITA

About twenty new members were added to University Friends Church, Wichita, Kansas, on Easter day, with two associates becoming active members and several others coming with certificates and letters soon.

The Easter service was especially appropriate, and the large sanctuary filled to capacity. The same was true at the presentation of a drama, "The Sign of Jonah," presented by members of the church discussion group, at night.

This drama was written by Alden Knight, retired Friends pastor at Argonia, and had never before been presented. The text was very appropriate and the presentation beautiful and effective. Alden Knight, who has been quite ill recently, was unable to see the drama presented at University Church, but it is planned for the players to present it at Argonia soon.

ENCOURAGING RESPONSE MADE TO OFFER

Following the announcement made in our last issue, *Messenger of Peace* section, several requests have come for copies of the one-act play, "Missing," by Elizabeth H. Emerson. We repeat that this play is available without cost to any person or group interested. It is easily presented and makes a deep impression. Address Peace Association of Friends, 101 South Eighth Street, Richmond, Indiana.

REGIONAL CONFERENCE AT COLUMBUS, OHIO

On May 7 and 8 at Columbus, Ohio, a Regional Conference of Friends from Wilmington, Indiana, Barnesville and Ohio Yearly Meetings will be held. The meetings will be held in the First Congregational Church on East Broad Street. Friends will register at one p. m. on the seventh, and at two-thirty p. m. J. Barnard Walton will speak on the subject, "Our Spiritual Message and Its Relation to Life."

Four interest groups have been arranged. Ernest A. Wildman will lead the group considering "Friends and the Cooperative Movement." William E. Berry, Homer J. Coppock and Carl Patterson are expected to lead the presentation of "The Significance of the Meeting for Worship." David W. Day, Stanley Hamilton and A. Ward Applegate will lead the discussion on, "Friends and the Social Frontier." Burritt M. Hiatt and Edith F. Bacon will lead the group interested in "The Growth and Develpoment of New and Old Meetings."

Jesse H. Holmes will address the public meeting on Saturday evening at eight p. m. All Friends are invited and urged to attend this conference.

SUBSTANTIAL PROGRESS AT LEESBURG

Friends in attendance at Leesburg, Ohio, (Wilmington Yearly Meeting) on Easter morning numbered almost two hundred. Special music was presented by the choir and twenty-five young people and children participated in a decision and consecration service. The pastor, Lyman G. Cosand, spoke impressively on the "Dawn of Christian Experience." After his message twenty-seven responded for church membership. The method of evangelism used by the pastor during the pre-Easter period was personal and home visitation in addition to the Sabbath and mid-week services.

The Leesburg Meeting of Friends has had a full calendar since Lyman G. Cosand of Bloomingdale, Indiana, became pastor last September. A large choir has been organized as one of the projects of the church under the able direction of Austin Huff. A Junior Go-To-Church Band has been organized and a large number of children have been participating. The Missionary Auxiliary has been quite active the past few months, with growing membership. During the past winter the various Sunday School classes have taken part in the devotions in the Bible study period and

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

ENTRANCE PLANS FOR THE COMING YEAR

Preference will be given to children of Friends in making selections for next year. Already the number of applicants exceeds the number of places which will be available. Friends' applications can be considered until May 15 at which time the lists will be filled.

After May 15, Friends will be given preference on the waiting list. Membership in the Junior and Senior classes is open to Friends only. No applications for the Senior class can be considered after June 1.

Applications for scholarship can still be presented to the Committee. Its next meeting will be held on April 27.

For information about the course of study, tuition rate, Scholarships, etc., address—

WILLIAM EVES, 3RD. *Dean*, Box 351, George School, Pa.

have also taken charge of several of the worship services.

One of the changes in the church service which has proved very successful is the adoption of the unified service in place of the two-part service. This has resulted in a much larger attendance at the church hour and has on several occasions been larger than the Bible study period attendance.

Leesburg Friends Meeting is growing, not only in membership but spiritually, due to the pastor's tireless efforts and the church members' willingness and enthusiasm to make the church better and render greater service to the community.

OLD BOOK REDISCOVERED

Waiting for a friend in a Good-will Store, I went over to the book shelves and noted on the back of a book the familiar name of Bobbs-Merrill. As they are in the heart of Hoosierdom I glanced up and found a copy of "In My Youth." I at once paid the great price of fifteen cents and carried home a book that some thirty years ago was thoroughly enjoyed in many Quaker families.

This is simply to call the attention of the rising generation of young Friends to the fine picture that is there presented of life in an Indiana rural Quaker community of one hundred years ago.

Our previous copy of this book went to the bottom of the blue Mediterranean in Alexandria harbor in 1920, when we lost a barrel of things, so we are glad to possess another copy and after we have had the joy of re-reading this delightful tale of former days we shall take pleasure in passing the book on to younger Friends of the rising generation.

A, EDWARD KELSEY.

Amesbury, Mass.

IN GRATEFUL TRIBUTE TO THE PEACEFUL BRAVE

On May 30, the Peace Heroes Memorial Society of Cincinnati will hold its sixteenth annual service of remembrance for heroes and heroines of peace. After a program of suitable hymns, prayer, and readings, and an address by a carefully chosen speaker, the group will place flowers upon the grave of a policeman, a fireman, a railroader, a factory worker, a nurse, and a scientist who lost their lives in the performance of their duties, and of a woman who died in childbirth. These excercises have been copied in many parts of the country.

Persons interested may obtain, without charge, a copy of the publication, "Service of Remembrance for Heroes and Heroines of Peace," by writing to the Secretary of the Peace Heroes Memorial Society, Abraham Cronbach, 842 Lexington Ave., Cincinnati, Ohio.

MEN OF THE MEETING CLUB AT INDIANAPOLIS

A concern of the men of First Friends of Indianapolis, Indiana, has culminated in the organization of a fellowship group designated as, "Men of the Meeting." The purpose of the group is to meet for the discussion of matters pertaining to the deepening of spiritual values so necessary at the present time, and for the carrying out of some projects not undertaken by any of the women's organizations. Meetings are held on the first Sunday afternoon of each month, with Dr. Clark W. Day as Chairman. Members are divided into four sections, arranged alphabetically, with a leader for each section. Orval Cox, Friends minister at Westfield, and local speakers have given addresses.

The Father and Son Banquet was sponsored by the men, and they served the Mother and Daughter Banquet on April 22, the last church supper for this season.

A large audience participated in the service on Easter Sunday. Twenty-five new members were received, ten of whom had received instruction for active membership in the Pre-Easter class conducted by Errol T. Elliott for six preceding Sundays.

During the month of May, a series of devotional and social meetings will be held in the homes of members.

RUFUS M. JONES WRITES FROM SOUTH AFRICA

I do not know how much information about our trip in South Africa has been sent to THE AMERICAN FRIEND from our office, but I promised to send something direct and I will give a brief account.

Already I have visited and given lectures or addresses in the four universities, viz., Capetown, Stellenbosh, Witwatersrand (Johannesburg) and Pretoria. Besides these there are university colleges in Maritzburg, Bloomfontein and Grahamstown, which I am to visit in succession. I have addressed the two groups of theological students connected with Stellenbosh and Pretoria universities. I have spoken at a number of training colleges of the normal type.

I have attended three meetings of Friends in each of the following cities—Capetown, Johannesburg and Durban. I have had two public meetings for the interpretation of Quaker ideals and world service. The first one in Capetown was attended by a hundred persons and the second, in Pretoria, which was better advertised, had two hundred present. I am to have similar meetings here in Durban and in Port Elizabeth, where a general meeting of South African Friends is to be held April 15, to 18. As there are only about one hundred and thirty Friends in the entire country, and the distances here are almost as great as in America, the gathering will not be huge, but it will be rich and vital. I take every opportunity to meet and work with the natives and the other races of color, who are everywhere to be found and who outnumber the whites by about the ratio of seven to two.

I am going tomorrow to visit Adams College for natives, which was founded and is maintained by the American Board (Congregational). A little later in my travels I shall visit Lovedale and Fort Hare, two great educational centers for natives. Many readers will remember Davidson Jabavu who was at the Friends World Conference. He is a professor at Fort Hare.

I have met many of the leaders in education, in religious thought and in South African politics: notably Jan Christian Smuts, Senator Edgar Brooks and Senator Rheinallt Jones. It is a country bristling with problems and difficult

More Fan Letters Please!

Encouraging "fan" letters are coming in, renewing their subscriptions to "The American Friend." "We like your fortnightly broadcast," they say. "We are not tuning off." That cheers our sponsors. More fan letters please!

Meetings are rising to our Ten Per Cent Club proposal—one subscriber to every ten resident members. How does your meeting stand? Better still, how does it march toward getting new subscribers?

We have a proposal that will help you get going. Ask William J. Sayers about it. We are on our way up. Join the procession — a peace procession — and see the Quaker world.

"Sayers says" there's always room for one more subscriber. You find the subscriber and we'll find the room!

Remember, there's always

Room at the Top!

Charter Members Announced

Just to show that this Ten Per Cent Club Business, like charity, begins at home! "The American Friend" is edited and published at Richmond. And do the home town Friends support it!

The two large meetings are First Friends and West Richmond — one on East Main Street and one on West Main Street. Each is over the top, qualifying for charter membership in the Ten Per Cent Club. With a combined resident membership of 980, they total 112 subscribers.

A big hand to First Friends and West Richmond, and to our loyal helpers. This is "beginning at Jerusalem." Now let the Ten Per Cent Club spread to the uttermost parts of Quakerdom. What meetings will "follow in their train?"

Get busy, report soon, and

Let Us Tell the World

issues, but it has some very brave men and noble women working with high faith and courage, and it is a privilege to be here with them for a little while.

RUFUS M. JONES.

Durban, Natal, South Africa
March 27, 1938.

EASTER AT NEW LONDON

Pre-Easter services began on Palm Sunday at New London Friends Meeting, Western Yearly Meeting. The choir, under the direction of Louie Blanche Stout, gave an excellent musical program at the morning meeting and the pastor's sermon was in keeping with the thought of crowning Christ King.

The young Friends at the evening service presented a very impressive pageant, "So Pilate Washed His Hands." The church was filled with an appreciative audience and the offering taken will be used to send delegates to the Young Friends Conference at Camp Mack.

Easter Sabbath services were most impressive and a strong spiritual appeal was made in the sermon from the theme, "Dawn of Easter."

The Baccalaureate sermon for the New London High School graduation class was given in the evening by Allen U. Reynolds the pastor. The church and school cooperate for the welfare of the community in a most encouraging way.

ON BEING BORN AGAIN

(Continued from page 184)

As Havelock Ellis said in "The Dance of Life," "I awoke to the sense that the mechanism of life is vital, full of glow, warmth, beauty; this acted with the swiftness of an electric current; the dull, aching tension was removed; the two opposing psychic tendencies were fused into delicious harmony; my whole attitude toward the universe was changed."

A modern restatement of the basic thought, "salvation through Christ," runs like this. The conventional idea is that men are courageous and women pure; but salvation through Christ means that men must also be pure and women must also be courageous. Whenever you see a man or woman who makes you instinctively feel aware of *both* courage and pureness, you may know that that person has experienced "salvation through Christ."

WALTER G. BOWERMAN.

Leonia, New Jersey.

CAN HAROLD FEY COUNT ON YOU?

Editor, THE AMERICAN FRIEND:

May I appeal through your columns that at least a thousand ministers will write me that they will speak on Memorial Sunday on "Keep America Out of War." The war policies and the war psychology of the Washington administration in these days must be met by concerted efforts for peace. If these are not to come from the church in America today, we shall once more be confronted with the demand that "preachers present arms" tomorrow. I know that there are thousands of ministers who leave no uncertainty in the minds of their own people as to their convictions on this matter of the seriousness of the problem. But why not, for once, speak together?

Such a united voice would be heard far beyond the bounds of any one parish. Indeed, if one thousand pastors speak together even the ears of Washington, so quick to hear whispers of war and so deaf to the shouts for peace, will be compelled to listen.

Sunday, May 29, is a particularly appropriate day, not only because of the patrotic implications of Memorial Day, but because on this week-end in Washington a great conference of peace, church and labor groups will be convening also to demand that the United States remain out of war. May I ask every pastor who will join in this united effort to drop me a line, even a postcard, at 2929 Broadway, New York, saying, "You can count on me."

HAROLD E. FEY, Secretary,
Fellowship of Reconciliation.

ENGAGEMENTS

FRANKEL - MELON-HOLLARD—Mme. M. Melon-Hollard announces the engagement of her daughter Germaine to André Frankel, Missionary Evangelist in Paris. Germaine Melon-Hollard was one of the representatives from France participating in the Friends World Conference last September.

MARRIAGES

FRASER-HAWKINS — In the Friends meetinghouse at Greenfield, Indiana, Sunday, April 17, 1938, Hettie Audrey Hawkins to H. Walter Fraser. Aaron Napier, minister.

BIRTHS

HINSHAW—At Mt. Airy, North Carolina, on April 13, 1938, to Seth B. and Mary Edith Woody Hinshaw, a son, Howard Thomas.

LEASER—At Wilmington, Ohio, April 13, 1938, to Byron and Hattie Leaser, a daughter, Marilyn Gail.

DEATHS

BEAL—On April 9, 1938, at her home in Ypsilanti, Michigan, after several months of failing health, Vinora Beal. After completing her work at Raisin Valley Seminary, she was graduated from Michigan State Normal College, later taking the degrees of B.S. and M.A. at Columbia University. From 1914 until her retirement one year ago, she had been connected with the Michigan State Normal College High School as training teacher of English and Assistant Principal until 1928, and as Librarian for the succeeding nine years. Vinora Beal was a member of Rollin, Michigan, Monthly Meeting. She is survived by one brother and one sister.

BUTLER—At Darlington, Indiana, December 11, 1937, Mary Emma Butler, widow of Israel Butler, following a long illness caused by a fall. She was a valuable member of Sugar River Monthly Meeting and her beautiful Christian example is a treasure to all who knew her. Three children survive.

CADY—At Stockton, California, April 8, 1938, Sylvia Gregory Cady, daughter of Levi and Lydia A. Gregory, 57 years. A birthright Friend, she was a charter member of the Friends Church, Oakland, California, organized by her father in 1905. For over thirty years she had been a faithful and consecrated worker in the church until compelled by failing health to retire some five years ago. She leaves to cherish her memory: five children, her aged mother, Lydia A. Gregory, and two brothers and a sister. Funeral service was held from the Little Chapel of the Flowers in South Berkeley, conducted by Merrill M. Coffin, pastor at Berkeley.

WHITE—At Indianola, Iowa, March 16, 1938, Jonathan White, aged 85 years. Born near Carlisle, Iowa, the son of John and Jane White, he was married in 1876 to Esther Gibbons who survives. He was converted when a young man at

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the Methodist church at Thornburg, Iowa, later becoming a member of Ackworth Friends Meeting and then of Indianola. A loyal active Friend, he was one of the most valued members of Indianola Meeting. Besides the widow, two daughters survive. Funeral services were conducted by the pastor, Glenwood L. Stanley, assisted by the Rev. William Christie Smith, a Methodist minister and close friend of the deceased, who is 92 years of age.

WHITE—At Up River, North Carolina, April 4, 1938, Robert Jordan White. The son of Robert J. and Elizabeth Williams White, he was born November 14, 1863 in Perquimans County where he lived for almost his entire life. He was married in 1885 to Elizabeth Lane, who with one son and one daughter, survives. Through the many years of their married life he was a constant supporter of his wife in her work as a minister. Robert White was not only active in his meeting but was an influential member of the community. The home of Robert and Elizabeth White was always an open house to visiting Friends and ministers and to all who needed rest and comfort.

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Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103. 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue. Phone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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